

SUPPLEMENT TO THE NŪR AFSHÂN

VOL. 3.

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No. 9

Editorial Notes.

We have arranged for the publication in this paper of a number of thoughtful articles in Urdu, on the more popular phases of Aryaism, Brahmoism, Sikhism and Muhammadanism. Competent writers have tendered their services. Attention is called to these articles because we believe our Missionary friends can make them especially effective by securing the introduction of the Nūr Afshân into their Schools, Libraries, and Reading Rooms.

An important advance has been made by our friends of the Church Missionary Society. The School of the prophets, St John's Divinity School Lahore, is to have an English class, and theological education is to be given hereafter "whenever suitable candidates, however few, are forthcoming." The minimum educational standard required will be the F. A. The course of study covers only two years and is open to English and Eurasian as well as Indian students.

An important addition has been made to India's literature in the new Panjabi Grammar, with Exercises and Vocabulary by Rev. E. P. Newton of the Lodiana Mission. The first grammar of the Panjabi language ever written was the work of the late Rev. John Newton, one of the founders of

Christian Missions in the Punjab. It was appropriate the more modern work under notice should have been written by a son of this revered apostle of the Punjab.

This grammar is not a revision of the old grammar but a modern presentation of the subject in accord with the inductive system of instruction. The book contains 530 pages. Price Re. 9 and may be obtained at this office.

Those who have for years been interested in promoting industrial institutions among Native Christians are hoping for great things from the Industrial Missions Aid Society. This society is undertaking to solve two most important problems of the work; first to educate the native Christian workman; and, second, to provide a market for his produce.

There is no doubt as to the vast importance of this movement. The surest way to secure stable Christian communities is to secure the Christians some kind of employment suited to a stable settlement.

The practical difficulties are many, notably the difficulty of finding suitable teachers. The Hindu carpenter declines to give away the secrets of his trade. So does the shoemaker or the blacksmith. But perseverance will overcome many difficulties, and persistent effort will enable a Christian to pick up most of the secrets of any trade. Let our native brethren give greater attention to the learning of the practical arts.

Current Thought.
THE CLAIMS OF THE MINISTRY OF COLLEGE MEN.
The right-minded college man has already determined one point with regard to his future. He will be still in doubt between several of the most important points of his future. He looks out upon the future of his country. He will see his own country. He will see the common welfare. He will see the common welfare. He will see the common welfare.

"The Indian Christians of Mysore have a very serious and just grievance. The Law, as has been interpreted by the full Bench of High Court, is to the effect that a convert from Hinduism, to Christianity not only loses all right to his property, but also is no longer entitled to the guardianship of his own children. This is a very strange anomaly, and agitation on the subject should be kept up until the law is changed. It is a matter in which European and Indian Christians over the country should interest themselves in influencing Government to exercise pressure on the Mysore Government to change its law. That a subject should be deprived of his natural rights, because he chooses to worship God in any particular way, is preposterous. The principle of religious liberty needs to be made more prominent in the ideas of this land, so that the opposite may not appear in the laws of any Native State, nor in the ordinary life of their people." *Progress.*

"From the Christian point of view events are guideposts pointing to the path in which Providence would lead the nation. Some things which have been extensively discussed have settled themselves through the direction of events. Others will do so. We have been assured again and again that the victory of our fleet at Manila was a mere accident, because it led to a policy quite unforeseen. But Admiral Dewey, when asked to explain it, said, 'It is the hand of God.' Our President would thus explain that and other astonishing events of the last six months." *American Exchange.*



Current Thought.

THE CLAIMS OF THE MINISTRY ON COLLEGE MEN.

THE right-minded college man has already determined one point with regard to his future. He may be still in doubt between several occupations, but he has made up his mind definitely that he will be a useful citizen. He looks out upon life in the spirit of service. He will use his strength not for his own advancement only, but for the common welfare. He desires, therefore, to put himself where he can do the most good. I would ask this young man to consider the opportunity that is offered to-day in the Christian ministry; especially in two directions, of utterance and of leadership.

The ministry offers the opportunity of utterance. The college man has somewhat to say. He has not been a student all these years for nothing; he is ready and desirous to teach. This desire may lead him one way or another; it may incline him to be an instructor in mathematics rather than a minister. The man whom I have in mind, however, is profoundly interested in the subject of religion. As a student of philosophy, he has answers to some of the supreme questions. He knows that other men are asking these questions, because he has himself asked them. He knows the satisfaction which the answers give him. As a lover of his kind, he has a desire to bring this truth, which God has taught him in his books and in his experience, into the lives of other men that peace and assurance may take the place of perplexity in their minds.

For it is a mistake to imagine that people are weary of theology, or that they are impatient of doctrinal sermons. They are simply weary of that which is wearisome, and impatient of that which tries their patience. When theology is preached in such fashion that the sermon is as remote from common life as a technical lecture upon the metaphysics of the ancient Greek philosopher, it is natural that the congregation should be restive. When doctrine is presented in the light of authority rather than in the light of reason, and people are told that they ought to accept it because several ecclesiastical conventions have voted that it is true, it is no wonder if the hearers go away unprofitable. But the fault is not with the subject; it is with the handling of it. Men are as much interested as they have ever been in the supreme questions. Does

God care? Does Jesus Christ speak indeed for God? Does God hear us, and will He answer us when we speak for ourselves? Is there an escape from sin? Is there a life to come? The man does not live to whom these questions are indifferent. We all desire to know the answers.

The ministry gives a man the privilege of speech. It provides him with a pulpit. He is the only man in the community for whom the law stops the traffic of the shops and the machinery of the mill in order that people may be at leisure to hear him. The college man may teach; but the chances to teach these higher truths are few, and the audiences are small. He may write books, but he must write much and wait long before the books are printed; and even then, who can promise him that they shall be read? He may go into journalism to find himself deprived of liberty of speech. The newspaper is owned by a syndicate of men who have invested in it as if it were a mine, in order to get money out of it; and they will not permit him to maintain the unpopular righteous side.

But can he speak his honest mind in the pulpit? Is there not a zealous company of orthodox antediluvians waiting—not with lanterns—to find an honest man, and determined to make life very uncomfortable for him when they find him? So it sometimes seems. So it may indeed be in some denominations. Not in many. It is true that the destructive person, who would pull down the past and build the future on the ruins, will not find a welcome. He desires no welcome. He is not ally of the truth. The true prophet comes as the Master came, not to destroy but to fulfill, holding to the past, reverencing it, expecting the future to grow out of it as the branch grows out of the stem. Even the true prophet will not meet with universal approbation. The Master did not. But he will have a welcome. All good Christians, all earnest souls will hear him gladly. He will have the privilege of utterance.

The ministry offers also the opportunity of leadership. There are two versions of our Lord's last commission to the Apostles; according to one version, he sends them out to make disciples of "all nations;" according to the other, they are to preach to "every creature." The two together represent the purpose of the Christian minister. He is to care for the individual and to be a physician of the soul. He is to care also for the community, and to be a leader in all good causes, addressing the nation. The emphasis to-day is upon this wider work. The great matter

in which the best men are at present interested is the betterment of society. The spirit of the time is the spirit of social service. Almost all good people desire to share their privileges with the unprivileged. The social conscience is awakened. What is imperatively needed now is that the social conscience be instructed. Men and women are everywhere asking the old question which met the earliest Christian preacher at the end of his first sermon: What shall we do? The men who are naturally set to answer that question are the Christian ministers. They are paid salaries by the community in order that they may be able to stand apart from the competitions and distractions and details of our hurrying and confused life, as the general stands apart from the immediate fighting, to direct us, to lend us, that is what is expected of them.

A hundred years ago, the Christian Church in England and America lost a great opportunity. She allied herself with respectable, satisfied, and selfish conservatism, and took no part in the social movements of the time. The inevitable and deserved result was loss of power. The Church, failing to serve men, failed to attract them. The failure affected the colleges. In Princeton there were but two professing Christians; in Dartmouth, one. In Yale, the college church was almost extinct. Men turned from thoughts of the ministry to find opportunities in other professions. To-day, the Christian Church is taking again her true position in the world; conservative, indeed, of all that is good, but radical, too, as he whose axe was set against the roots of the trees, and profoundly concerned in all that affects society. The Church is accordingly resuming the position of spiritual and ethical leaderships of which she was properly deprived. And every college is responding. Never have so many college men been Christians. Never has the Christian ministry attracted stronger men, or offered a wider opportunity for the exercise of consecrated gifts of utterance and leadership.

Rev. George Hodges, D. D.
IN THE INTERCOLLEGIAN

Daily Fellowship With God.

By Rev. Andrew Murray.

The first and chief need of our Christian life is fellowship with God.

THE Divine life within us comes from God, and is entirely dependent upon Him. As I need every moment,

afresh the air to breathe, as the sun every moment sends down its light so it is only in direct, living communication with God that my soul can be strong.

The manna of one day was corrupt when the next day came. I must every day have fresh grace from Heaven; and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God, and letting Him touch you. Take time to meet God.

To this end, let the first act in your devotions be a setting yourself still before God. In prayer or worship everything depends upon God taking the chief place. I must bow quietly before Him in humble faith and adoration. God is; God is near. God is longing to communicate Himself to me. God the Almighty One, who worketh all in all, is even now waiting to work in me, and make Himself known.

Take time, till you know God is very near.

When you have given God His place of honor, glory and power, take your place of deepest lowliness, and seek to be filled with the spirit of humility. As a creature it is your blessedness to be nothing, that God may be all in you. As a sinner you are not worthy to look up to God; bow in self-abasement. As a saint, let God's love overwhelm you, and bow you still lower down. Sink down before Him in humility, meekness, patience, and surrender to His goodness and mercy. He will exalt you.

Oh, take time to get very low before God.

Then accept and value your place in Christ Jesus. God delights in nothing but His beloved Son, and can be satisfied with nothing less in those who draw nigh to Him. Enter deep into God's holy presence in the boldness which the blood gives, and in the assurance that in Christ you are most well pleasing. In Christ you are within the veil. You have access into the very heart and love of the Father. This is the great object of fellowship with God; that I may have more of God in my life, and that God may see Christ formed in me. Be silent before God, and let Him bless you.

This Christ is a living Person. He loves you with a personal love, and He looks every day for the personal response of your love. Look into His face with trust, till His love really shines into your heart. Make His heart glad by telling Him that you do love Him. He offers Himself to you as a personal Savior and Keeper

from the power of sin. Do not ask, Can I be kept from sinning, if I keep close to Him? but ask, Can I be kept from sinning if He always keeps close to me? And you see at once how safe it is to trust Him.

We have not only Christ's life in us as a power, and His presence with us as a Person, but we have His likeness to be wrought into us. He is to be found in us, so that His form or figure, His image, can be seen in us. Bow before God until you get some sense of the greatness and blessedness of the work to be carried on by God in you this day. Say to God, "Father, here am I for Thee to give as much in me of Christ's likeness as I can receive." And wait to hear Him say, "My child, I give thee as much of Christ as thy heart is open to receive."

The God who revealed Jesus in the flesh and perfected Him, will reveal Him in thee and perfect thee in Him. The Father loves the Son and delights to work out His image and likeness in thee. Count upon it that this blessed work will be done in thee as thou waitest on thy God, and holdest fellowship with Him.

The likeness to Christ consists chiefly in two things—the likeness of His death and resurrection. (Rom. 6: 5.) The death of Christ was the consummation of His humility and obedience, and the entire giving up of His life to God. In Him we are dead to sin. As we sink down in humility and dependence and entire surrender to God, the power of His death works in us, and we are made conformable to His death. And so we know Him in the power of His resurrection, in the victory over sin, and all the joy and power of the risen life.

Therefore, every morning, present yourselves unto God as those that are alive from the dead. He will maintain the life He gave, and bestow the grace to live as risen ones.

All this can only be in the power of the Holy Spirit, who dwells in you. Count upon Him to glorify Christ in you. Count upon Christ to increase in you the inflowing of His Spirit. As you wait before God to realize His presence, remember that the Spirit is in you to reveal to the things of God. Seek in God's presence to have the anointing of the Spirit of Christ so truly that your whole life may every moment be spiritual.

As you meditate on this wondrous salvation and seek full fellowship with the great and holy God, and wait on Him to reveal Christ in you, you will feel how needful is the giving up of all to receive Him. Seek

grace to know what it means to live as wholly for God as Jesus did.

Only the Holy Spirit Himself can teach you what an entire yielding of the whole life to God can mean. Wait on God to show in this what you do not know. Let every approach to God, and every request for fellowship with Him be accompanied by a new, very definite and entire surrender to Him to work in you.

"By faith"—here, as through all Scripture and all the spiritual life, this must be the keynote. As you tarry before God, let it be in a deep, quiet faith in Him, the Invisible One, who is so near, so holy, so mighty, so loving. In a deep, restful faith, too, that all the blessings and powers of the Heavenly life are around you. Just yield yourself in the faith of a perfect trust to the ever-blessed Holy Trinity, to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.—*Times of Refreshing.*

Selection.

MY LORD AND I.

Sung in the rocks and caves of France during the fierce persecution of the Huguenots, three hundred years ago.

I HAVE a Friend so precious,
So very dear to me;
He loves me with such tender love,
He loves so faithfully!
I could not live apart from Him—
I love to feel Him nigh;
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary;
He knows that I am weak,
And as He bids me lean on Him,
His help I gladly seek.
He leads me in the paths of light,
Beneath a sunny sky;
And so we walk together,
My Lord and I.

I tell Him all my sorrows;
I tell Him all my joys;
I tell Him all that pleases me;
I tell Him what annoys.
He tells me what I ought to do—
He tells me what to try;
And so we talk together,
My Lord and I.

I have His yoke upon me,
And easy 'tis to bear;
In the burdens which He carries
I gladly take a share;
For then it is my happiness
To have Him always nigh—
We bear the yoke together,
My Lord and I.

MADE IN JAPAN

Telegrams.

London, Feb. 22.

The Times, in a leading article this morning on affairs in Oman, says that the first act of Lord Curzon in the domain of foreign policy, deserves high praise for his promptitude and decision. If France desires to establish a coal depot in Oman, owned and managed by private individuals, Great Britain, says the Times, will gladly acknowledge her right thereto.

London, Feb. 22.

Italy has decided to form a naval division for China, and will increase the number of her Consuls.

London, Feb. 22.

The Khalifa is still in Kordofan, but has started moving northwards with a considerable force and is raiding the local Arabs. His plans are not known, but Generals Hunter, Macdonald, and other officers have been re-called to Omdurman to prepare for emergencies.

London, Feb. 22.

Russian researchers discredit the report of the discovery of the remains of Andree and his comrades in Northern Siberia.

London, Feb. 22.

The death is announced of Sir George Bowen.

Allahabad, Feb. 23.

A debate is impending in the House of Commons regarding the alleged excesses at Omdurman, and it is hoped that Mr. Morley will speak. Mr. Brodrick on Monday admitted that the Sirdar allowed the Mahdi's remains to be exhumed, mutilated, and thrown into the Nile.

Mrs. Redmond thereupon notified that he would bitterly oppose the grant to Lord Kitchener.

Allahabad, Feb. 23.

The first issue of 400,000 shares in the Kalka-Simla Railway has been only partially taken up by the public, who apparently consider the Government guarantee insufficient. The whole, however, have been underwritten. The Chief Engineer, Mr. Harrington, sails in March to commence operations forthwith.

London, Feb. 23.

The French Press is irritated over the British ultimatum to the Sultan of Oman, which it says belies the talk of an *entente*. A semi-official statement issued in Paris states that France merely asked for a coaling wharf similar to that possessed by Great Britain, and to which France is entitled under the Treaty of 1862. The British ultimatum is declared to be ascribable to excess of zeal on the part of the local authorities.

Replying to a question in the House of Commons, Lord George Hamilton confirmed the news of the cancelling of the Muscat concession to France, and said that apart from the treaty of 1862, Oman was under a special obligation to Britain respecting the alienation of territory. The Imperial Government, his lordship added, had been through this question in close communication with the Indian Government.

London, Feb. 23.

The funeral of the late President Faure today in Paris was an impressive ceremony, and was orderly throughout. President Loubet met with an excellent reception.

London, Feb. 23.

In the House of Commons today Mr. Brodrick stated that the Chinese version of the collision with Russian troops at Tientsin was

to the effect that a deputation of Chinese peasants asked for a reduction of the land-tax, when the Cossacks fired upon the crowd.

London, Feb. 23.

Incendiarism and fighting in the streets of Manila occurred on the night of the 22nd instant. Only a few casualties are reported, but the loss of property was enormous. The American troops have cleared the district of every native.

London, Feb. 23.

The difficulty about the Alaska boundary is the main cause of the separation of the Anglo-American Commission.

London, Feb. 23.

Mr. Rudyard Kipling is lying seriously ill from pneumonia in a hotel at New York.

London, Feb. 24.

In committee of the House of Commons on the Supplementary Army Estimates Mr. John Morley moved the reduction of the vote as a protest against the Sudan policy.

Mr. Brodrick, in defending the estimates, said that the permanent control of the Nile Valley was essential to the prosperity of Egypt, and it was inevitable that England should become the controlling power. The Sudan expedition had been the cheapest development of Imperial in the century.

The motion was rejected, by 167 to 158 votes.

London, Feb. 24.

M. M. Deroulede and Habert, Members of the Chamber of Deputies, were arrested yesterday evening: the former stopped General Roget, whilst riding home from the funeral of the late President Faure, and summoned him in a loud voice to march to the Elysee.

The French Deputy, M. Millevoje, who was arrested in connection with a disturbance at the office of the *Libre Parole*, has been released. The Chamber of Deputies has authorised the imprisonment and prosecution of Deputies Deroulede and Habert for inciting the troops to mutiny. Both accused avow their object was to overthrow the Parliamentary Republic.

London, Feb. 24.

Since Tuesday last constant fighting has taken place between the Filipinos and the Americans on the outskirts of Manila. A body of rebels numbering a thousand who were entrenched within the American lines were routed on Thursday with a loss of five hundred killed and wounded and two hundred taken prisoners. The American losses were five officers and forty-three men killed and wounded.

London, Feb. 24.

Reuter telegraphing from Peking says the Dowager-Empress is much incensed over the killing of Chinese by the Russians at Tientsin and has instructed the Tsung-li-Yamen to make a strong protest.

London, Feb. 24.

The Canadian papers bitterly resent the American attitude in the recent negotiations, and demand tariff reprisals.

Calcutta, Feb. 24.

Native rumours have reached Calcutta through Peshawar that the Amir is dead. The Government of India, however, have no news on the subject.

Bombay, Feb. 25.

There were 169 attacks and 146 deaths from plague reported yesterday in Bombay. Owing to the prevalence of plague in the city fourteen elementary schools in the native town have been closed by order of the Joint Schools Committee.

LAKE MEMORIAL HISTORY PRIZES.

Three History Prizes of the values of Rs. 25, Rs. 15, and Rs. 10, are offered in connection with the Lake Memorial Trust on the following conditions:—

1. The Examination will be held in December 1899 in the English Language.

2. The subject for Examination will be "India under British Rule," and the text book appointed is "The Citizen of India" by Lee-Warner, Macmillan & Co., Rs. 1-4-0.

3. All natives of the Panjab under 23 years of age are eligible to compete, without reference to sex, sect or creed, except those of European or American descent.

4. Candidates must send in their names, ages, birthplace, and educational institution (if any), attested by the Head Master or Principal of some School or College, before November 1st to the Rev. A. C. Clarke, Amritsar, who will inform them in due course as to the date and centres of the Examination.

(Signed)

The Board of Examiners.

1st February 1899.

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SUPPLEMENT.

Contributed Articles on important themes and items of News will be thankfully received. All communications should be addressed to the Editor, Nur Afshan, Ludhiana.

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